

# معرفةُ أنبياء الله ورُسُلِهِ

## KNOWING ALLAAH'S PROPHETS & MESSENGERS

مُحَمَّدُ الْجِبَالِي

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مَنْشُورَاتُ الْكِتَابِ وَالسُّنَّةِ

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## Opening Sermon

إِنَّ الْحَمْدَ لِلَّهِ، نَحْمَدُهُ وَنُسْتَعِينُهُ وَنَسْتَغْفِرُهُ،  
وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا.  
مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ.

*Al-hamdu lillaah.* Indeed, all praise is due to Allaah. We praise Him and seek His help and forgiveness. We seek refuge with Allaah from our souls' evils and our wrong doings. He whom Allaah guides, no one can misguide; and he whom He misguides, no one can guide.

وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَحْدَهُ لَا شَرِيكَ لَهُ.  
وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.

I bear witness that there is no (true) god except Allaah — alone without any partners. And I bear witness that Muhammad (ﷺ) is His 'abd (servant) and messenger.<sup>1</sup>

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ،

<sup>1</sup> The above two paragraphs, together with the following three portions of Qur'aan, are called *Khutbat ul-Haajah* (the Sermon of Need). Allaah's Messenger (ﷺ) often started his speeches with this sermon, and he was keen to teach it to his companions. The *hadeeths* in this regard are recorded by Muslim, Aboo Daawood, an-Nasaa'ee, and others, and are narrated by Ibn Mas'ood, Ibn 'Abbaas, and others (رضي الله عنهم). A full discussion of the various reports of this sermon is provided by al-Albaanee in his booklet, "*Khutbat ul-Haajah*", published by al-Maktab ul-Islaamee, Beirut.



## THE FOURTH PILLAR

### The Six Pillars of Faith

In the first book of this series (Knowing Allaah), we discussed the Six Pillars of Faith. They were mentioned in the *hadeeth* of Jibreel (عليه السلام) — when he came to the Prophet (ﷺ) and asked him about **Islaam, Eemaan, Ihsaan**, and the Last Hour. The Six Pillars are:



1. Belief in Allaah
2. Belief in the angels
3. Belief in the books
4. Belief in the messengers
5. Belief in the Last Day
6. Belief in the *qadar*.

We must believe in all of these pillars. Allaah (ﷻ) mentions the first four of them in the following *ayah*:

﴿ءَاْمَنَ الرَّسُوْلُ بِمَا اُنْزِلَ اِلَيْهِ مِنْ رَبِّهِ، وَالْمُؤْمِنُوْنَ، كُلٌّ ءَاْمَنَ بِاللّٰهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ﴾ البقرة ٢٨٥



«The Messenger (Muhammad) believes in what was sent down to him from his Lord (Allaah). The believers do too. They all believe in Allaah, His angels, His books, and His messengers.»<sup>1</sup>

Allaah (ﷻ) also mentions five of them in the following *aayah*:

«لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ  
وَالْمَغْرِبِ، وَلَكِنَّ الْبِرَّ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ  
وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ، ...» البقرة ١٧٧

«Being good does not only mean that you turn your faces toward east or west (in the prayer); being good means that one believes in Allaah, the Last Day, the angels, the books (of Allaah), and the prophets, ...»<sup>2</sup>

Anyone who does not believe in every single one of these pillars is not a true believer. Allaah (ﷻ) says:

«وَمَنْ يَكْفُرْ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ  
الْآخِرِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا» النساء ١٣٦

1 Soorat al-Baqarah 2:285.

2 Soorat al-Baqarah 2:177.

«Anyone who does not believe in Allaah, His angels, His books, His messengers, or the Last Day, is truly greatly misguided.»<sup>1</sup>

A true believer must believe in all of Allaah's messengers. Believing in the messengers that Allaah sent to the people is the fourth pillar of belief. This is our subject of study in this book.

### Defining a "Prophet" and a "Messenger"

#### ARABIC MEANINGS

In Arabic, "prophet" is "*nabee*". *Nabee* comes from the word *naba'*, which means news or information. So, a *nabee* is a person who is given special information by Allaah (ﷻ). This information is called *wahy* (revelation).

The Arabic for "messenger" is "*rasool*". A *rasool* is a person who carries a "*risaalah*" or "message". A *rasool* from Allaah (ﷻ) is a person who brings a message from Allaah to guide the people to the right path. This message comes to him through *wahy*.

#### THE REVELATION

The knowledge that a prophet receives is called *wahy* or revelation. *Wahy* comes to a prophet in one of three forms. Allaah (ﷻ) says:

1 Soorat an-Nisaa' 4:136.



in the prophets?

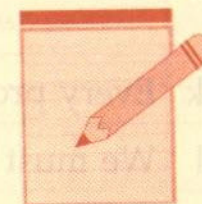
- \* We would know their importance in our religion.
- \* We would regard them as the best of people.
- \* We would love and respect them.
- \* We would view they are our true leaders.
- \* We would want to follow their footsteps.
- \* We would make them our models and ideals.
- \* We would hope to be with them in *Jannah*.

Ibn ul-Qayyim (رحمہ اللہ) said:

"Indeed, there is no way to happiness and success, in the first or last life, except through the messengers. There is no way to knowing good from evil except through them. Allaah's acceptance can never be attained except through them. Good deeds and sayings and manners are nothing except their guidance and teachings. They are the heavy scale (of goodness). The deeds and sayings should be weighed against their deeds and sayings ... The need for them is greater than the body's need for its soul, or the eye's need for its sight, or the soul's need for its life ... No one can feel this except a living heart."<sup>1</sup>

1 *Zaad ul-Ma'aad* 1:15.

### Questions and Exercises



1. In the following table, check all true statements (13 points):

	Statement	✓
a	Belief in the messengers is the fourth pillar of faith.	
b	There are five pillars of faith mentioned in Jibreel's <i>hadeeth</i> .	
c	A believer must believe in all pillars of faith.	
d	In the Qur'aan, "prophet" and "messenger" usually mean the same thing.	
e	There is never a difference in the Qur'aan between "a prophet" and "a messenger".	
f	Beliefs and morals do not change in Allaah's messages.	
g	A new message from Allaah brings new rules.	
h	A messenger receives a new message (or law) from Allaah.	
i	A prophet does not have to receive a new message (or law) from Allaah.	
j	Every messenger is also a prophet.	



Prophet (ﷺ) said:

«خلق الله آدم على صورته وطوله ستون ذراعاً،

فلم تزل الخلق تنقص بعده حتى الآن.»

«Allaah created Aadam according to his (Aadam's) image, and he was sixty arm-spans tall. After him, the size of people continued to shrink until now.»<sup>1</sup>

An arm-span is the distance from a man's elbow to his fingertips. It is about two feet (or sixty centimeters). So, Aadam was about 120 feet (or 40 meters) tall.

Some people are not sure if Aadam was a prophet or not. But our Prophet Muhammad (ﷺ) tells us that Aadam (ﷺ) was a prophet — the first prophet.

Aboo Umaamah (رضي الله عنه) reported that a man asked the Prophet Muhammad (ﷺ), "O Allaah's Messenger, was Aadam a prophet?" The Prophet (ﷺ) replied:



<sup>1</sup> This hadeeth was recorded by al-Bukhaaree, Muslim, and others.

«كان آدم نبياً مُكَلِّماً. كان بينه وبين نوح عشرة قرون.

وكانت الرسل ثلاثمائة وخمسة عشر.»

«Aadam was a prophet, spoken to (by Allaah). Between him and Nooh were ten centuries. And the messengers were three hundred and fifteen in number.»<sup>1</sup>

#### THE FIRST MESSENGER

While Aadam (ﷺ) was the first prophet, Nooh (ﷺ), who came 1000 years after him, was the first messenger. Anas (رضي الله عنه) reported that the Prophet (ﷺ) said:

«أول نبي أرسل نوح.»

«The first prophet who was sent (as a messenger) was Nooh.»<sup>2</sup>

#### THE LAST PROPHET AND MESSENGER

The last prophet and messenger is our Prophet

<sup>1</sup> This hadeeth was recorded by Ibn Hibbaan, at-Tabaraanee, and others. It was verified to be authentic by al-Albaanee (*as-Saheehah* no. 2668).

<sup>2</sup> This hadeeth was recorded by Ibn 'Asaakir and ad-Daylamee. It was verified to be authentic by al-Albaanee (*Saheeh ul-Jaami'* no. 2585 and *as-Saheehah* no. 1289).



Qur'aan and in the Sunnah. But there are many prophets whom He does not mention to us. Allaah (ﷻ) says:

«وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ

وَرُسُلًا لَمْ تَقْصُصْنَاهُمْ عَلَيْكَ» النساء ١٦٤

«And (We sent) messengers of whom We told you (O Muhammad), and messengers of whom We did not tell you.»<sup>1</sup>

A large number of prophets was sent to the Children of Israa'eel (the Jews), mostly after Moosaa. Aboo Hurayrah (رضي الله عنه) said that the Prophet (ﷺ) said:

«كَانَتْ بَنُو إِسْرَائِيلَ تَسُوسُهُمُ الْأَنْبِيَاءُ، كُلَّمَا هَلَكَ نَبِيٌّ خَلَفَهُ نَبِيٌّ. وَإِنَّهُ لَا نَبِيَّ بَعْدِي.»

«The Children of Israa'eel used to be ruled by prophets. Each time a prophet died, another prophet came. But indeed, there is no prophet after me.»<sup>2</sup>

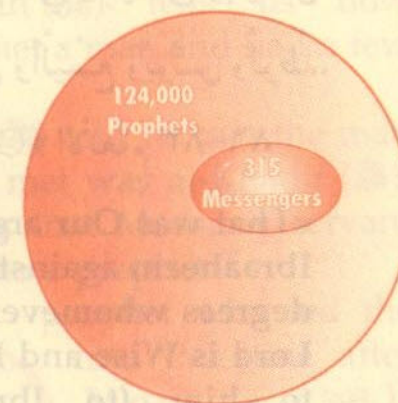
In fact, we only know a very small number of the prophets that Allaah (ﷻ) sent. Aboo Umaamah (رضي الله عنه) reported that the Prophet Muhammad (ﷺ) said:

1 Soorat an-Nisaa' 4:164.

2 This hadeeth was recorded by al-Bukhaari, Muslim, and others.

«عَدَدُ الْأَنْبِيَاءِ مِائَةٌ أَلْفٍ وَأَرْبَعَةٌ وَعِشْرُونَ أَلْفًا، الرُّسُلُ مِنْ ذَلِكَ ثَلَاثُمِائَةٍ وَخَمْسَةٌ عَشَرَ، جَمًّا غَفِيرًا.»

«The number of prophets is one hundred and twenty-four thousand. From this number, the messengers are three hundred and fifteen — a very large number.»<sup>1</sup>



## Prophets Mentioned in the Qur'aan and Sunnah

### THE PROPHETS MENTIONED IN THE QUR'AAN

Allaah (ﷻ) mentions the names of twenty-five (25) prophets in various places of the Qur'aan. Eighteen (18) of them are mentioned in the following *aayaat*:

«وَتِلْكَ حُجَّتُنَا آتَيْنَاهَا إِبْرَاهِيمَ عَلَى قَوْمِهِ، نَرْفَعُ دَرَجَاتٍ مَن نَّشَاءُ، إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ﴿١٦٦﴾ وَوَهَبْنَا لَهُ إِسْحَاقَ

1 This hadeeth was recorded by Ahmad, Ibn Hibbaan, at-Tabaraanee, and others. It was verified to be authentic by al-Albaanee (as-Saheehah no. 2668).



## The Prophets Were Human

### THEY ARE THE BEST OF HUMANS

All prophets were created by Allaah. All of them were human — though the best of humans. Allaah (ﷻ) says:

«قَالَتْ لَهُمْ رُسُلُهُمْ: "إِنْ نَحْنُ إِلَّا بَشَرٌ مِّثْلُكُمْ، وَلَكِنَّ

اللَّهِ يَمُنُّ عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ."» إبراهيم ١١

«Their messengers said to them, "we are only human like you, but Allaah favors those whom He wills of His servants."»<sup>1</sup>

Allaah (ﷻ) tells His last prophet Muhammad (ﷺ):

«وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رَجُلًا نُوحِي إِلَيْهِمْ.»

يوسف ١٠٩ والنحل ٤٣

«We did not send before you (O Muhammad) except men to whom We revealed (Our message).»<sup>2</sup>

Being human does not mean that the prophets carried the bad human qualities of stinginess, cowardice, hastiness, laziness, and so on. They had a human nature, but they were chosen by Allaah to be

1 Soorat Ibraaheem 14:11.

2 Soorat Yoosuf 12:109, and Soorat an-Nahl 16:43.

the best of humans.

### THEY WERE MEN

The above *ayah* (12:109) also tells us that all prophets were men. Many women of the past were very righteous. But none of them was a prophet. Among the reasons that the prophets were men are the following:

1. In delivering Allaah's message, a prophet often needed to give public talks, meet with people openly and privately, travel over earth, face the disbelievers and argue with them, prepare and lead armies, and so on. All of this cannot be accomplished properly except by a man.
2. A prophet often needed to be in charge of his followers and act as their model and example. This cannot be handled by a woman, because Allaah (ﷻ) has given the charge of her affairs in this life to her husband.<sup>1</sup>
3. A woman is regularly faced by various natural event, such as menses, pregnancy, delivery, breast-feeding, etc. This interrupts the regular performance of her affairs and, for sure, would be a great obstacle to carrying Allaah's message to the people.

1 As in Soorat an-Nisaa' 4:34.